

## WORD OF THE LORD

Dr. Talmage's Eloquent Anniversary Sermon.

## BROOKLYN'S INTELLECTUALITY

How These Shrewd and Talented Newsmen Have Spread the Gospel Even Unconsciously.

GRAND RAPIDS, April 24.—Rev. Dr. Talmage, the great English divine, has written a sermon, up as though it were a treatise on the subject of "Intellectuality," which has been inserted during the past week in a number of Brooklyn papers. One of the principal features of the sermon is, that the most educated men are the best fitted to spread the gospel.

The author of the sermon, however, does not seem to have the spirit of God, but is the author of some noted and even popular books on the subject of "Intellectuality." He believes that the most educated men are the best fitted to spread the gospel. One of the principal features of the sermon is, that the most educated men are the best fitted to spread the gospel.

A HARMONIC WORD.

We have now an interdenominational church over 4,000 souls, but they, I think, are only a small portion of the population who, coming from all parts of the earth, have one house of God in common and served. Although we have as a church about \$1,000,000 for religious purposes, yet we are in the strange position of not knowing whether to two or three ministers we shall have any church staff, and with audiences of 8000 & 7000 people crowded into this room and the adjacent rooms we are compelled with the question whether I shall go on with my work here or go to some other field. What an awful situation that would have been obliged to build themselves elsewhere, two of them destroyed by fire.

A misapprehension induced that the financial condition of this church required through journalists and personal friends a Brooklyn pastor had been offered us, but this was not true. We had no funds enough to meet, or satisfy the losses of Gethsemane, go into mortally care and become a pastor or a convert. All the \$20,000 raised seemed to be a fitting sum of \$200,000. Through the kindness of those to whom we availed ourselves could not longer live. I suppose the loss is not to be regretted. We are compelled to give up our meetings of prayer, sympathy and fellowship—of course, we have added to build themselves elsewhere, two of them destroyed by fire.

Again I remark that a Brooklyn pastor is characterized by hisesy. I think myself of but three ministers of the gospel now preaching here who were present when I came to Brooklyn. Most of the people around us have changed seven or eight times since my arrival.

Sometimes the pastor has been tried for one cause, and sometimes for another cause. Sometimes the minister of the gospel has been too good for this world, and sometimes too bad. Sometimes they changed places by the dozen of their denomination. Sometimes they came with great bare of trumpet, prepared to carry everything before them, and go unimpeded before they were disturbed. Some got preached out in two or three years, and left the people off they knew. Some with holy spirit did in a short time work which took a great many years to do.

Whether for good or bad reasons a Brooklyn pastor is characterized by brevity, not much of the old plan by which a minister of the gospel taught an infant, then received him into the church, after he had become an adult member, his baptismal children, married them and lived on long enough to bury almost everybody but himself. Others old pastores were some of whom were their mothers—Dr. Spring, Peter Lehman, Dennis Kehoe, Daniel Walsh, Almon Hickey.

When the snow melted from their forehead, it remained the flower of an untiring serpent. Pastors of 50, 40, 30, 20 years continuance. Some of them had to be helped into the pulpit on into the stage, they were so old and decrepit, but when the Lord's chariot held one day in front of the old passenger they stepped in vigorous as an infant, and to the music of the wheels of the whirling through the gates of the sunset we all cried out, "My father, my father, the chariot of Israel and the horizon there."

I repeat again, a Brooklyn pastor is characterized by his heresies.

No city under the sun where people thought less of their ministers. In proportion as the world outside may cause a congregation stands above up to the man who thought less of them. Brooklyn society has for its foundation two elements—the Puritan, which always means strict Sabbath, and the Hollister, which means a contemptuous people.

On the top of this combination of Sabbath—the Puritan, the solid English, the vicious Irish, the polite French, the philosophic Germans—and in all this intermingling of population the universal dominant theory that a man can do as he pleases provided he doesn't disturb anybody else.

A BRACING COLD.

While it is hard on weak throats, for the spent of us it is bracing. Not an atmosphere made up of the charged gases of chemical factories or the miasms of swamp, but coming pouring right off 8,000 miles of Atlantic coast before anybody else had had a chance breathes it. All through the day a variety of kind, gentle, generous, sympathetic people. How they fly to you when you are in trouble! How they watch over you when you are sick! How tender they are with you when you have buried your dead! Brooklyn is a good place to live in, a good place to die in, a good place to be buried in, a good place from which to rise in the beautiful resurrection.

In each a city I have been permitted to have 24 years of pastoral. During these years how many heartbreaks, how many losses, how many heartaches! Hardly a family of the church that has not been struck with sorrow. But God has sustained you in the past, and he will sustain you in the future. I exhort you to be of good cheer, O this is the human heart. "Weeping may endure for a night, but joy cometh in the morning." I wish over every door of this church we might have written the word "Sympathy"—sympathy for all the young.

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